

With the Literati and Laymen

The Church and Industrial Welfare

A Report on the Labor Troubles in Colorado and Michigan

(Following is the fourth instalment of a report entitled "The Church and Industrial Welfare," dealing with the recent labor troubles in Colorado and Michigan and written by Rev. Henry A. Atkinson, secretary of the Social Service Commission of the Congregational churches and associate secretary of the commission on the church and social service of the Federal Council of the Churches of Christ of America.)

Strike Breakers.

In this state the coal companies are reaping what they have been sowing for years. This is Colorado's fourth great strike. They have occurred at intervals of about 10 years. After the strike in 1883-84 the mines were operated with imported strike breakers, the Anglo-Saxon miners being in the minority. The new comers were non-English speaking foreigners, men much inferior to the strikers whose places they filled. The strikers ten years later were these strike breakers who had been imported into the state 10 years before. The strike was again won by bringing in another group of strike breakers, all foreigners, and viewed as laborers, an appreciable inferior class of men.

Ten years later these men went on strike and, after deporting their leaders, the companies brought in men to take their places, men from southern Italy, Greeks, Slavs, Mexicans, Japanese, 26 nationalities in all. In the counties of Las Animas and Huerfano live only 1-18 of the population, but these counties have two-thirds of the illiteracy of the state. It is these men who have found conditions intolerable and have struck. One of the prominent mine men said: "Look what a class of men we have to deal with." Surely they do have troubles, but the companies have debased the quality and efficiency of their own working men. The saving element in the bad situation, as viewed from the human standpoint, is that the burning desire to know English and the effort to learn the language, the common tasks and pressing problems, have drawn these men together, developed and improved them, so that in ten years they have become independent, fired with new ambition, and what is more to the point, they have learned the meaning of brotherhood and the value of co-operation. The companies are fighting this battle in the same old way.

The strikers are non-English speaking people who know little of our customs and are utterly unable to appreciate conditions as they exist. A job means a chance to make money; they live in barracks under guard, are saving their money and each one hopes to return to his own country after the strike is over and live in comfort the rest of his life.

The wrongs are not all on one side, but the greater responsibility lies on the shoulders of those who have the greatest opportunities and who refuse to follow the rule of reason and arbitrate their differences.

Following is the report on the Michigan copper strike:

The "copper country" of Michigan occupies the heart of the Keweenaw peninsula, which pushes out into Lake Superior and forms the most northerly part of the state.

The mines have been operated for half a century, for the most part humanely as well as efficiently. The cities and towns in the region have had an unusually high reputation for orderliness, morality and religious life. There are few of the bad features which one is accustomed to find in such communities—no recognized segregated vice district, no open gambling and very little drunkenness. Yet in spite of all these prerequisites of peace and prosperity, extraordinary bitterness developed, paralyzing the moral sense and weakening the forces which make for righteousness. After months of warfare, during which time thousands of dollars were lost and many lives sacrificed, the miners voted to give up the struggle. The companies agreed to take back such workers as had not been asked up in any acts of violence, and who were willing to give up their membership in the union.

The mines have approximately 42 mines producing annually 220,000 pounds of copper, valued at about \$30,000,000. Only about half of the mines are producing. The others are being developed. The Calumet and Hecla company hold a commanding position in the community. It has some of the richest mines, produces more than half of the copper output, and employs nearly half of the entire working forces in the district. With a capitalization of \$2,500,000, it has paid dividends in the last 50 years of about \$125,000,000. The average annual dividend for a period of 10 years has been \$40.20 on each share at a par value of \$25, and the present market value of \$420.

The mine owners are in command of the community life. The Calumet and Hecla has built the public library, an armory, a bath house, and 10 public schools which are rented to the school district. Many of the principal community institutions have been furnished by this, or other copper companies. The leading papers are controlled absolutely by the mining interests. The mine managers dominate the county board of supervisors and other agencies of local government.

Process of Mining. The shift of the copper mine is pierced every 100 feet downward by levels. Trains run in these levels to the chambers where the rock is cut. These chambers are known as stopes. The drills are operated by compress-

ed air. The miner bores the holes, places the dynamite charge in readiness and then touches off the charge as he leaves his work at the end of the shift. The broken rock is picked up during the next shift and loaded into the tram car by the trammers; pushed into the shaft and there dumped into the skip, by means of which it is raised to the surface. The greatest complaint comes from the trammers. Their work is harder, the hours longer and the pay poorer than those of the miners.

There are about 38 nationalities at work in the mines of this district, the Finnish being the predominating nationality.

The Union. The Western Federation of Miners is the only nationally organized and recognized union of metal miners. This organization first came into the district and formed its locals in 1904. It is claimed that practically all of the underground workers were members of the union at the time the strike was called, or joined within a few days thereafter. An effort was made to secure the membership in the union of all the workers, those above the ground as well as those below. Early in July, 1913, a vote was taken on the question of asking a conference with mine managers and in the event of this being denied, of calling a strike. The vote was favorable to calling the strike, and July 14 the Western Federation of Miners, through the president and secretary of the district union, comprising five locals, sent letters to the mine managers. It demanded a conference on wages, hours and work conditions, and threatened a strike if an answer was not forthcoming by the twenty-first of the month. These letters were ignored, and in one instance a letter was returned with the word "refused" printed across it by the post office authorities. On July 23 the strike was called. About 14,500 men responded to the call and the mines were completely tied up. Operation was gradually resumed with miners who had not joined the union, strike breakers and some miners who gave up union membership. Some of the union miners left the district. At the end of the strike the unions say they were feeding about 7,000 persons.

From the very first the mine managers began to exploit and condemn the history of the Western Federation of Miners and the records of its leaders. But it seems apparent that any union strong enough to make its demands felt would have met the same antagonism as has been shown the Western Federation of Miners. This is the only effective union to which miners on metalliferous mines can belong. Its militant strength, even more than its past history, seems to be the real reason why the managers are fighting it.

The demands of the men included recognition of the union; the disuse of the one man drill, or the working of two men on each drill; a minimum wage of \$2.00 for trammers and \$3.50 per day for miners; and the eight hours day. The grievances were that men were subjected to petty tyranny by the bosses in the mines, and that they had no adequate way of presenting grievances to the management without incurring the disfavor of the mine bosses, and the risk of ensuing discrimination and discharge.

In the question of wages it ought not to have been very difficult for the strikers and the companies to get together. The average wage is almost as high as the minimum demanded by the union. After the strike commenced the companies put the eight hour day into effect.

Which one man drill presents features which only an expert can answer. However, the demand of the men seems just. While two men working together might not produce as much as would the two working alone, still there are other advantages that would more than compensate for the loss. These mines are very deep; several of the shafts measure more than a mile to the bottom level. Clearly the miners are making a reasonable demand when they insist that two men should work in one of these underground chambers rather than a single individual, or at least the men should work in stopes near enough so that in case of accident a man would not be absolutely alone.

Violence. There was considerable violence at the outset. Some of the men stayed at work and many of these were assaulted.

It became the usual custom for the strikers to waylay the workers as they went to the mines in the morning, and lawlessness and rioting became common. One morning an automobile was fired upon by a group of strikers. Two hundred deputies armed with clubs were sent out to guard the property of the mines. They were greeted by the strikers with jeers and chased off the streets. A train bringing in strike breakers to work in the Ahmeek mine was attacked by rioters and stones and shots were fired and thrown at the train so that it was compelled to back up to Calumet without delivering the men. The evidence seems to warrant the statement that the unions

MINISTERS TOUR MAUI ON BEHALF OF CHURCH WORK

Rev. J. P. Erdman and Rev. H. P. Judd Will Spend Ten Days on Valley Isle

Rev. Henry P. Judd and Rev. John P. Erdman, representatives of the Hawaiian Board of Missions, now are engaged in a tour of eastern Maui in the interest of church and Sunday school work. Plans have been made to hold a large number of meetings in various churches on the island. After the joint tour Mr. Erdman will return to Honolulu in the Mauna Kea January 16, while Mr. Judd will go to Molokai for a week's visit, holding meetings in the churches at Kaunakakai, Halawa, Wailua, Kalua and Wailua.

The itinerary of the Maui trip is as follows:

Saturday, January 9, Hana church, 7 p. m.
Sunday, January 10, Hana church, 10 a. m.; 12 noon; Kaeleku Camp, 2 p. m.; Nahiku church, 7 p. m.
Monday, January 11, Keanae church, 7 p. m.
Tuesday, January 12, Huelo church, 7 p. m.
Wednesday, January 13, Kaiku church, 4 p. m.
Thursday, January 14, Paia Hawaiian church, 7 p. m.
Friday, January 15, Kaanapali church, 4 p. m.; Hale Aloha, Lahaina, 7 p. m.

PLEA MADE FOR MORE ADEQUATE PACIFIC POLICY

Asia to Play Important Role in New Era in World History, Says Commission

An appeal to Congress and the people of the United States for a more adequate Oriental policy is made in the following circular which has been received in Honolulu from the commission on relations with Japan, appointed by the federal council of the Churches of Christ of America.

"The awakening of Asia and her rapid acquisition of important elements of occidental civilization inaugurates a new era in world-history in which Asia is to play a new and increasingly important role. Whether that role shall be one of peace, good will and mutual cooperation, or one controlled by increasing suspicion and fear between the East and the West will depend largely on the attitude of the western nations themselves.

"It has seemed to many of our citizens who have become familiar with the questions raised by this more intimate and ever increasing contact with the Orient that the United States might well adopt a more adequate Oriental policy. Therefore, be it

"Resolved, that the commission on relations with Japan appointed by the Church in America urge upon Congress and upon the people of the United States the importance of adopting an Oriental policy based upon a just and equitable regard for the interests of all the nations concerned, and to this end suggests that Federal Council of the Churches of the entire immigration problem be taken up at an early date, providing for comprehensive legislation covering all phases of the question (such as the limitation of immigration and the registration, distribution, employment, education and naturalization of immigrants) in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote an intelligent and enduring friendship among the people of all nations."

Dr. Doremus Scudder, pastor of Central Union church, who is a member of the commission, recently returned from the mainland, where he took part in a campaign of good will inaugurated to tighten the bonds of friendship between America and Japan. The other members of the commission, who are well-known in religious and educational work on the mainland, are Charles R. Brown; Hamilton Holt; William I. Haven; Charles R. Henderson; E. R. Hendrix; Jeremiah W. Jenks; Albert G. Lawson; Frederick Lynch; Francis J. McConnell; John R. Mot; Frank Mason; Robert E. Speer; George E. Vincent; Amos P. Wilder; Sidney L. Gulick, representative on international relations, and Charles S. Macfarlane, secretary.

really made a serious attempt to keep their men from carrying arms, but the situation was made intense by the attitude of the strikers and the petty annoyance by them of those who had taken their places in the mines.

(To be continued next Saturday.)

Brevities From The Anti-Saloon League

The Anti-Saloon League of Hawaii this week is publishing the first of what is hoped will be a regular monthly issue of temperance items. One-half of this two-page sheet is printed in Westerville, Ohio, and forwarded to the league by the local W. C. T. U. society. It contains the latest temperance items from the East. The other side is printed here, the articles or items being furnished by the superintendent of the Anti-Saloon League of Hawaii, in Honolulu.

The office of the league was closed Wednesday afternoon as a token of respect to the late Dr. W. P. Ferguson, principal of Mills School. His loss is deeply felt by the league, as he was an earnest, efficient and well-beloved member and ever ready to help. He was a member of the legislative committee. His wide experience and clear insight into legal matters made his opinions of more than ordinary value.

The league has received four poster boards on which will appear at different times and places the latest educational and statistical items showing the value of temperate living, and also a case for the office for filling tracts, posters and various kinds of the latest temperance literature, which will be kept constantly on hand for distribution. These poster boards and the case for filling literature were both presented to the league by the Mills School, and the league wishes at this time to express through the Star-Bulletin its appreciation.

"We are frequently told that the liquor traffic in Honolulu is run as decently as anywhere, but even that is not saying much," says Dr. J. W. Wadman. "Nevertheless, it is a very common thing to see men drunk on the street cars, especially late at night. A few days ago a man stumbled off the car so drunk he could not get to the sidewalk and had to be picked up and helped out of the road. Yesterday three men, two of them too drunk to walk straight, went to a saloon on Hotel street. If they were too drunk to walk straight when they went in, what were they like when they came out? The fact is, the liquor traffic is not run decently in Honolulu or anywhere else, and every man that is in it will tell you he is glad he is out of it as soon as he gets into any other business.

"I see that the police judge is doing his share in breaking up joy-riding by giving a drunken chauffeur a fine of \$50 and five days in jail. It seems to us that is a mild punishment for a man who is placing the lives of innocent men, women and children in jeopardy. He ought to at least have his license revoked for one year."

The Rev. I. C. Mitchell, rector of Calvary church, Philadelphia, will preach in St. Clement's church on Sunday morning.

CALL IS SENT OUT FOR NOMINATIONS FOR C. U. OFFICERS

Annual Meeting of Members Will be Held Wednesday, January 27

In accordance with the revised rules adopted recently by Central Union church, a preliminary form of nomination ballot for officers of the church has been sent out this week to all resident members as provided for in rule 10, which is as follows:

"All officers of the church shall be elected by ballot as follows: "A preliminary form of nomination ballot shall be prepared and sent out by the clerk of the church to all members on the island of Oahu, at least three weeks preceding the annual meeting of the church. On or before the second Sunday preceding the annual meeting this preliminary ballot shall be returned to the clerk who, with the tellers named by the minister, shall prepare the final ballot, placing thereon the names of nominees receiving the highest number of votes for each office. The final ballot shall be collected at the annual meeting from those in attendance."

In this way it was hoped that all members of the church will share in the nomination and that the final ballot shall represent more fully the wishes of every voting member. The ballots read as follows:

"Every member of this church 20 years of age who has worshipped with the same for one year and has been a regular contributor to the support of the church is a voting member of the church.

"For the guidance of the clerk and tellers in the preparation of the final ballot, state your preference for officers. You are at liberty to nominate any members of the church for the following offices which become vacant by expiration of term:

"Two deacons for three years to succeed W. A. Bowen and C. H. Hitchcock.

"Two deaconesses for three years to succeed Mrs. W. T. Paty and Mrs. Elizabeth B. Waterhouse.

"Two councilors for two years to succeed G. W. Paty and Paul Super.

"Clerk to succeed E. P. Chase.

"Treasurer to succeed O. T. Swain.

"Bible school superintendent to succeed Vaughan MacCaughy.

"One chief usher for one year.

"Three trustees for three years to succeed C. H. Atherton, B. F. Dillingham and F. J. Lowrey.

"Please fill out this blank with great care and return it in the accompanying envelope not later than Sunday, January 17. The annual meeting will be held Wednesday, January 27."

SERVICES IN LOCAL CHURCHES

CENTRAL UNION CHURCH

Rev. Doremus Scudder, D. D., Minister. Rev. Amos A. Ebersole, Associate Minister.

9:00 a. m.—Teachers' training class, Mr. C. T. Fitts, leader.

9:50 a. m.—Bible school, Mr. Vaughan MacCaughy, superintendent.

10:00 a. m.—Adult class, Dr. S. D. Barnes, leader.

10 a. m., Bible class for young men and women. Conducted by the associate minister in the Kilohana building.

Organization meeting.

11 a. m., morning worship. Sermon by the minister, "The Greatest Old Testament Prayer."

6:30 p. m., Christian Endeavor meeting. Mr. R. E. Lambert, second vice-president, will speak on "The Ideal Man." Miss Clara Pearson will sing.

7:30 p. m., evening service. Address by the minister, "The Story of the Campaign."

A cordial invitation to attend these services is extended to all; specially to strangers and visitors in town.

FIRST METHODIST EPISCOPAL CHURCH

First Methodist Episcopal Church—Corner Beretania avenue and Victoria street. Rev. Edwin E. Brace, D.D., pastor.

The regular Sunday services of the church are as follows:

Sunday school at 9:45 a. m.

Public worship at 11:00 a. m.

Epworth League at 6:30 p. m.

Public worship at 7:30 p. m.

Sunday school, 9:45; Mrs. O. H. Walker, superintendent. Classes for all. Good music. A warm welcome to everybody.

Morning worship, 11 o'clock. Sermon by the pastor.

The Epworth League will meet in the chapel at 6:30. A special invitation is extended to all the young people of our church and congregation.

There will be special music at both morning and evening services.

EPISCOPAL CHURCHES

St. Andrew's Cathedral—Emma street, near Beretania. Rt. Rev. H. B. Restarick, bishop; Rev. Canon Wm. Ault, vicar. Sunday services, 7 a. m. and 7:30 p. m. Sunday school, 9:45 a. m. Hawaiian congregations, Rev. Leopold Kroll, pastor. Sunday services, 9:15 a. m.

St. Clement's Church—Corner Wilder avenue and Makiki street. Sunday services: Holy communion, 7 a. m. Morning prayer and service, 11 a. m. Evening prayer, 7:30 p. m.

St. Mark's Mission—Kapahulu road. Rev. Leopold Kroll, priest in charge. Services: Holy Communion, first Wednesday each month, 10 a. m. and 7:30 p. m. Sunday school every Sunday at 10 a. m.

Holy Communion first Sunday of the month.

St. Elizabeth's Church—Located corner King street and Pua lane. Canon W. E. Potwine, priest-in-charge. Sunday services: Holy Communion at 7 a. m., on second, fourth and fifth Sundays; 11 a. m. on first and third. Evening prayer and address at 7 p. m. Korean services at 9:30 a. m. and 8:15 p. m.

Epiphany Mission, Kaimuki—10th and Palolo. Rev. F. A. Saylor in charge.

Miss Flora Tewksbury, organist. Services: Holy Communion, 7:30 a. m. Sunday School, 10 a. m. Morning service and sermon, 11 a. m.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

104 Lusitania street. Sunday services, 11:45 a. m. to 1 p. m. Sunday school, 10 a. m. Young Men's and Young Ladies' Improvement Association meets Sunday evening at 7:30 o'clock. Ladies' Relief Association meets Friday at 10 a. m.

THE CHRISTIAN CHURCH

Old Y. M. C. A. building, Hotel and Alakea streets, opposite new Y. M. C. A. David C. Peters, minister. Residence, Sixth avenue, Kaimuki. Office hours at the church 12:30 to 2, except Saturday and Sunday.

Bible School, Sunday morning, 9:45. Alice L. Hopper, supt.

Morning sermon at 11 by the minister. Subject, "The Machinery of the Church and Its Purpose."

Installation of new officers at the morning meeting.

Y. E. S. C. E. 8:30. W. A. Raseman, president. Subject, "God's Promises." Evening evangelistic sermon at 7:30 by the minister.

Tuesday afternoon 2:30 the Ladies' Aid Society will meet at the new

The Duty of the Hour

A TEMPERANCE SERMON

By Dr. John W. Wadman

America faces today the mightiest domestic and foreign problem of her eventful history. It is a problem involving her present welfare and future destiny. The decision of the question now confronting the people of this fair land is one which effects not only our moral but industrial, commercial and political well-being through all the future ages. It is the challenge of patriotism. It is the call of duty. America must be free, it is written in the plan of God. This nation shall not be deterred. Fifty years ago the constitution was amended and several millions of slaves were set free. The day now approaches when once again the constitution must be amended and "the curse of ages" abolished. Yes, America shall be free. Let the shout of victory ring loudly as the conquering forces of righteousness march on to victory. It is the challenge of patriotism we hear: Comrades of the long war strike! Strike through your blinding tears! Strike with the passion of the years! Strike till the rum foe disappears! George Washington and the Whisky Ring.

To judge well of the disreputable character of the liquor traffic, one should occasionally refresh his memory with the historical facts growing out of the relation of the rum-runners to our government. The "whisky ring" has caused our authorities more trouble and expense than any other one factor needing political control. George Washington in his day found the traffic a nuisance and a menace. In 1794, during his second term of office, finding that he needed more revenue for government expenses, a law was enacted imposing a tax on certain manufactures, including whisky. Whereupon the brewers and distillers of Pennsylvania refused to pay the tax, tarred and feathered an officer sent to collect it and gave a second one a tremendous flogging with beech rods, leaving him dead in a pit to which they had consigned him. They then proceeded to arm themselves in order to resist the law at the mouth of their muskets. Washington was obliged to send an army of 15,000 men to quell the insurrection and not until the whisky distillers and their tribe caught sight of the rifles, being convinced that if any shooting was to be done Washington could do it a great deal better than they could, were they dispersed and brought into subjection.

Attempt to Defraud the Government. Nor can we easily forget the scandalous attempt on the part of the distillers of St. Louis in 1842 to defraud the government by keeping back part of the internal revenue tax on whisky and other distilled liquors. In the course of the next two or three years this nefarious scheme spread far and wide with organized branches of distillers and brewers in several large cities. Three years later the notorious plot was brought to light, more than 200 persons were indicted, while the stealings from the government in one year had amounted to \$2,000,000 and more.

Uncle Sam Wears White Apron. The fact is a distressing one that the mythical Uncle Sam should be a partner in the traffic in booze. Mr. Lincoln never intended that the law, which was enacted for purposes of an extraordinary revenue, should be other than that of a war measure. Again and again he stated "after the war, then we shall tackle the slavery of

church building to attend to matters pertaining to the social department of the new house.

Wednesday evening at 7:30 the midweek meeting will be held, Mrs. Ida Weedon, leader. Topic "Growth and Organization of the Church."

Thursday evening the Bible school council will meet at 7:30.

KALIHU UNION CHURCH King street, between Gulick avenue and Kamehameha fourth road, Rev. Horace W. Chamberlain, minister.

Bible school, 9:45 a. m.

Morning service, 11:15 a. m.

Evening service, 7:30 p. m.

Junior C. E., Wednesday, 8 p. m.

Senior C. E., Wednesday, 7:30 p. m.

Sunday morning Mr. Chamberlain will speak from the subject "The Test of Love." This is a sermon for the members of the church, and all are urged to attend. This church will be what its members make it. The evening sermon will be upon "The Midnight Cry." This is an institutional church made up of members from all denominations, hence union in fact as well as name. We have a great opportunity with a large responsibility. Come and share with us. Do not stand off and criticize, but come and help. Where your name is there is your responsibility.

CATHOLIC CATHEDRAL

Fort street, near Beretania. Rt. Rev. Libert, bishop of Zeugma, pastor; Father Maximin, provincial. Sunday services, 6, 7, 9 and 10:30 a. m. and 7 p. m. Low mass daily, 6 and 7 a. m. High mass Sunday and saints' days, 10:30 a. m.

CHURCH OF THE SACRED HEARTS

The Catholic church of the Sacred Hearts is located on Wilder avenue near Punahou street, opposite Oahu college.

Until further notice Sunday masses

the bottle." If he had lived Uncle Sam would not today be wearing a white apron like a Milwaukee brewer, a St. Louis distiller or a corrupt New York salooner, selling liquid fire to harlots and minors and habitual drunkards, and otherwise manufacturing physical, industrial, moral and political incompetents. Only by such a radical change in our organic law as will forever dissolve this partnership with John Barleycorn will our political redemption from a national crime and outrage be secured, causing an atonement to be made for the blood money which the unspeakable license system has wrung from the bodies and souls of millions upon millions of our people slain by this intolerable foe of the ages.

Prohibition Does Not Prohibit.

The oft-repeated declaration by the liquor men and their patrons and friends to the effect that laws against the manufacture and sale of intoxicating drink cannot be enforced carries with it on its face one of the most terrible indictments of the traffic per se. Such a declaration on the part of the "whisky ring" and others is equivalent to saying that we have a class of criminals in the liquor trade who intend to carry on a business in our country, law or no law. In other words, it is a frank avowal that it is a law defying traffic; that the business cannot be controlled by legislation. Here then is the same old spirit of insubordination, or rather insurrection, which cropped out in George Washington's day and took 15,000 soldiers to quell. It is the same old spirit which burst forth in St. Louis in 1872 and spread far and wide, stealing millions of government money before it could be overtaken and punished. Yes, it is the same old story. The liquor traffic is criminal. It is the supreme foe of the state, the despoiler of morals, the impoverisher of industry, the corrupter of politics, the underminer of home and school and church, civilization's, great moral triangle.

The Duty of the Hour.

The question then is not will prohibition prohibit but will the government of the United States, a government by and of and for the people, assume such an attitude upon this issue, now confronting it, involving its physical, moral, industrial and political destiny as will forever settle the question and wipe the traffic out of existence. This is the challenge of patriotism. We cannot escape it. The armies of Europe have banished strong drink. Are we less patriotic than the people of Europe? Vodka has gone from Russia. Absinthe has been outlawed in France. Opium is no longer allowed in China. Is America to limp along in the rear guard of the march of ages, still manufacturing, selling and drinking that which undermines her national permanency, her industrial efficiency, her commercial prosperity? No. No. Nothing shall now deter the onward march of our sons and daughters whose sires in Lincoln's day, in obedience to "supplanted freedom's call," marched as "embattled farmers" forth to war and fought until the shackles fell from millions of slaves, with like devotion and heroism, I say, shall these sons and daughters of the republic responding to the challenge of patriotism—

"Strike for the green graves of our sires

Strike for our altars and our free,

Strike till the last rum foe expires

For God and native land."

For the church will be celebrated at 7:30 o'clock in the morning. It is likely that shortly a later mass, possibly 7:30 o'clock in the morning, will be added to the church services.

Reverend Father Stephen, pastor.

ST. AUGUSTINE'S CHAPEL

Oahu lane, Waikiki. Rev. Fr. Valentin, pastor. Sunday services, 9 a. m.

GERMAN LUTHERAN CHURCH

Beretania avenue near Punchbowl street.

Sunday services at 11 a. m. and on last Sunday of each month at 7:30 p. m. Sunday school at 9:45 a. m.

In the absence of Pastor Emil Engelhardt, Rev. H. Isenberg will hold services in the German Lutheran church, Beretania street, the last Sunday in each month.